fulness and clearness of exposition. His teachings occupy
a greater part of the *Brihadaranyaka Upanishad.*
Imparting instruction on *Brahmajnanam* to his son
Swetaketu, Aruni says [cc] My dear, as by one clod of clay,
all that is made of clay is known, the difference being only
a name arising from speech, but the truth being that all is
clay; and as, my dear, by one nugget of gold, all that is made
of gold is known, the difference being only a name arising
from speech, but the truth being that all is gold; and as^
my dear, by one pair of nail scissors, all that is made of
iron is known, the difference being only a name arising from
speech, but the truth being that all is iron, thus, my dear,
is that instruction."
The sum and substance of Arum's teaching is that all
existence springs from and is established in an unseen Reality
which again is .identified with the human soul and that God
is not only the efficient but also the material cause of the
world, the substance of which the things of the world are
forms or appearances. The teaching is famous for the ex-
position of the great saying *{mahavakyam)*
[t] *Thou are that'"*
i.e., man's true relation to the Highest Self.
The Reality of which all things are mere

modifications
and which being known all things are
virtually known is to
Aruni the *Self,* the same self that every one
of us calls his
own. Thus all things are the Self, one
indivisible Self and
there is no not-self. The Rishi further
declares that in the
beginning, *i.e.,* before creation, there
existed only the *Sat,*
Being—not a mere substance but a
Subject, a Person. He
thought " I am one, let me become many;
let me grow forth ".
Accordingly, He first sent forth *tejas,* then
ap, then *anna,*
corresponding to fire, water and earth. The
First cause,
Sat, further thought. [cf] Let me *enter* into
these cosmic
selves as individual selves and manifest
names and forms ".
By this entry, the self living in the human
body assumes
two forms, individual and Universal, the
former subject